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## SPIRITUALISM

### The Religion and Gospel of the Twentieth Century.

*The substance of a discourse given at the Workman's Hall, Stratford, E., Sunday Evening, October 27, 1907, to the East London Spiritualists' Association.*

BY THOMAS MAY.

(From The Two Worlds.)

Mr. President, Fellow Spiritualists, and Friends—

You have very kindly invited me to speak to you this evening on the subject of Spiritualism, for which honor I tender you my hearty thanks. And you were further kind enough to arrange with me that my subject should be treated perfectly free from any restrictions, in any way that I thought best, and that I was free to express my own experience in my own way. This excellent friendly arrangement was a good one, as you will see from the following statements, and ought, I suggest, to especially recommend Spiritualism to your favorable consideration and acceptance.

You have, no doubt, heard the modern version of an old saying, "Sweet are the uses of advertisement." Well, I am here tonight specially to talk about Spiritualism, advertise it, reiterate it, and ask you, after you have heard my discourse, to join yourselves up with this Association and become members, because you must understand that this is an evangelical and propaganda meeting. We are here tonight to have a real good time, to be happy and enjoy ourselves, and generally to have a red-hot magnetic meeting. But I shall assume that you are all visitors and strangers here, all curious as to this movement, and are here to discover, if possible, where Spiritualism is superior or better, truer or more useful to mankind than other religious bodies. Yet, even if you are Spiritualists, it will no doubt interest you quite as much to find out how a new speaker treats the subject, and so I shall not carry coals to Newcastle altogether, but visitors will learn something, and the "faithful" will be encouraged to go forward in the good work they have set their hands and hearts to.

Now, Spiritualism is nothing unless it is original and quite orthodox of a kind, so I am going to call upon one of the great spirits we have invoked, and who is at this meeting, and who a long time ago left a written record which is as true at this moment as it was when the words were recorded. The words are to be found in an old book, and we will, if you please, set the inspired phonogram or gramophone to work and listen to the remarkable voice. The record is in the Bible, the spirit is called Joel, and this is the message, mark you, of an up-to-date spiritual harvest-home song and prophecy. Listen: "Fear not, O land; be glad and rejoice, for the Lord will do great things. Be not afraid, for the pastures do spring, the tree beareth her fruit, and the vine yieldeth her strength. Be glad, then, and rejoice, O children of Zion, and rejoice in the Lord your God, for He hath given you the former rain moderately, and He will cause to come down for you the latter rain; and the floors shall be full of wheat, and the vats shall overflow with wine and oil; and ye shall eat in plenty and be satisfied, and praise the name of the Lord your God that hath dealt wondrously with you; and ye shall know that I am the Lord your God, and none else; and my people shall never be ashamed."

This is true, is it not? We grumble about the wet spring and late summer, but is it not a fact that the harvest

has turned out a real, good, bounteous one after all? We are thankful, are we not? And to Spiritualists specially the words strike a responsive song of praise in our hearts. But mark what follows; the inspired writer speaks on: "And it shall come to pass afterwards that I will pour out my spirit upon all flesh"—notice the word "all," please—and your sons and daughters shall dream dreams, your young men shall see visions, and also upon the servants and handmaidens in those days will I pour out my spirit. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

Words fail me to express the marvelous grandeur and all-embracing potency of this wonderful message given to all peoples, nations and tongues through the religion and gospel message of Spiritualism in those inspired words today. Because, mark you, when Jehovah starts out to save people he doesn't do things by halves, all are included—young men, maidens, millionaires, sons and daughters, and servants. No one is left out, no one is forgotten. Whosoever—that is a grand word—shall call shall be saved. Don't forget to pass that idea along when you leave here. Hope, mercy, and grace for everyone, that is the message of Spiritualism today.

Spiritualism is the renaissance, the resurrection and ascension in the minds of mankind today of real, practical religion. People today are looking forward from the present to the future for guidance and inspiration, and leaving the dead past to take care of itself. Mediaevalism and ecclesiasticism of the few is being merged in the glowing, enthusiastic faces of those enlightened souls who are illumined by the rising sun of Spiritualism. The ideals of twenty centuries ago are useless for the twentieth century. Life on this plane is too short and living hard and strenuous for work-a-day folk like you and I to waste our time in looking for truth. We say, "I say I have the truth. I assert a positive, firm, assertive fact when I say that Spiritualism is not a, but the truth." Ah, but you say, "That's all very well to assert it, but what is Spiritualism? Different people give different meanings to it; they don't all agree, and they clash and contradict each other." Yes, that's true, but that fact to me proves that behind or within all these conflicting definitions there must be some simple clue to the mystery of these contrary voices. The sense voices are heard, but there is a still, small voice of truth within the veil of words which confirms our faith.

Many men, many minds, many forms of religion, many sects of man-made gospels, but only one true religion, only one real gospel, and that is Spiritualism. The word gospel means "God's spel," or good news, and religion means "to bind or link" man to God. Spiritualism does this, which no other form or system of religion can do. Well, here it is. Now we are coming to it. We are just going to divulge the grand secret. Now, don't be impatient for a minute, whilst I remind you of what I just now proved, and you agreed, that a religion to-day must be practical, real, useful, workable, and, above all, simple, in fact, that a child, nay, a

babe at its mother's breast, must be capable of easily understanding, grasping, and realizing it in some conscious way, assimilating into its own nature, as it were, its virtues and graces.

The religion of Spiritualism, then, is a trinity of truth, the a b c of all true, and therefore lasting, forms of religion. Just as there is, so the scientists inform us, a septenary of hues in the one color, light, of which three are primary and four secondary—the gold or yellow, the red, and the blue rays, mingled and interblended produce four secondary tints or hues—so the holy trinity, or three in one, divine primary principles of the religion of Spiritualism, and the faith of Spiritualism is comprised in (1) the Fatherhood and unity of God, (2) the brotherhood or kinship of man, and (3) the immortality of the soul or spirit. This is a spiritual triangled symbol of divine life, light, and love, which is the base; whilst on the one side is human liberty, equality, and fraternity, and on the other side a supreme faith in God, hope of immortal life beyond the grave and charity or love toward all mankind. This you will see is a broad, universal, religious and social foundation of a brotherhood or fraternity of divine and human interests, which is of profound significance and importance to all men in this enlightened age and century.

A curious thing, also, about the symbolism of Spiritualism here comes to my mind. The word has twelve letters, one for each month of the year, proving that the spirit of the movement is evidently an inspiration of a new era, and as we have a Jewish Era, a Christian Era, a Mahomedan Era, why not call the twentieth century the Era of the Spirit, or, in short, Spiritualism: the age of the new and acceptable year of the Lord, as prophesied in the Old Testament?

Still further, a most important point here presents itself. Spiritualism stands for the three great primary virtues of the Protestant faith, the virtues of (1) liberty of conscience, (2) freedom of speech, and (3) the right of private judgment; and mark this prophecy, if Spiritualism as an organized body of believers is going to endure, we shall have to stand in the forefront of all religious and social movements, and protest against any infringement or attempts to nullify these great virtues and principles for which our forefathers contended, fought for, and in some cases died for. I assert we must maintain these three sacred rights of man, especially as attempts are being made in several places to suppress our movement and other social agencies. I remind you that the recognized official state professors of the orthodox religion are by no means friendly to us. Quite recently the vicar of a West End district of London brought strong moral pressure to bear upon a landlord, who, in consequence, refused a Spiritualist Society the rental and use of a hall. Tonight they are trying to re-start the meetings at another place adjacent. I know from information received that the clergy of all denominations consider Spiritualism as inimical and detrimental to their self-interests and organized religious worship, for remember the Pope of Rome has declared against all forms of the modern spirit, and the Non-conformists, although they may put up with the New Theology, will never, for obvious reasons, countenance Spiritualism; and, if they should condescend to patronize us for a time, it is only, like the spies of old, to see what they can appropriate from our faith to incorporate into their own. Of course, the policy for us to pursue is to perfect our own organization and increase its power and influence, but I warn you that insidious and determined efforts are being persistently pursued to undermine, subvert and overthrow Spiritualism, but the attempts will not succeed if we are true to our principles and financially and socially well organized.

Spiritualism, then, has established its claim for acceptance upon the foundation basis of all religions. All other religions are only branches or offshoots or graftings on to it, I prove in another way. We hear a deal about

the Bible and its value. All religions have their Bible, called either the Vedas, the Koran, the Pentateuch, the Gospels, or the Shastras, or Douay or Catholic version and authorized or Protestant versions of the Bible. The Mormons have their Book of God, the Christian Scientists—Mrs. Eddy's sect—have their "Key to the Bible, or Science of Health," and the Faithists have their Bible, called "Oahspe." And naturally you will ask, where do we Spiritualists come in? Have we a sacred book, or Bible, or written authority to quote from? If not it is clear we are going to be behind in this race, but I am determined to be in front.

We have a Bible; in fact two—one spiritual and one written. We say, to begin with, that inspiration is not limited or confined to one age, one person, one book, one people, or one class of prophets. We say, "In every age he that feareth God and worketh righteousness is accepted of Him," and that all scripture—that is, all written truths and recorded heart utterances and aspirations of man, whether ancient or modern, whether of any of these writers of other Bibles, or whether a Shakespeare, Goethe, Paine, Milton, Shelley, Carlyle, Ruskin, or other writer—is profitable for learning, study, evidence, and teaching. Above all, the great open book of Nature, with its daily countless miracles, marvels, and wonders, is of transcendental importance to the Spiritualist, who inspires from its teachings intellectual genius and physical strength. Nature speaks audibly to the Spiritualist of an ever-present Deity, a celestial teacher of living truth. But still we have another Bible, a written word, an inspired volume containing the quintessence of all the best and highest, the cream, as it were, of which all other Bibles are but as skim milk beside it. I refer to "The Lyceum Manual," which contains the best abstracted utterances of the Koran, the ancient books of the east, the Jewish and Christian scriptures, and a collection of sublime poetry and religious psalms and hymns, beside rules for the conduct of life, the spiritual meanings of matter and spirit, mediumship, healing, the nature of man, calendar of saints, our rights and duties; in brief, the whole art and craft of all true religion and daily life and conduct is in this "Manual." We ought to make it the standard book of reference and teaching at all of our meetings, and it should be adopted as the Bible of Spiritualism. I keep a copy on my table at home, and read a little every day.

We are not, however, unmindful of or indifferent to, but truly grateful for, the great labours of those pious souls who gave us our inheritance. They are as now, as spirits, inspiring us to go forward in our good work. Spiritualism is essentially a religion of social progress. The golden age is not in the dim past, but around and before us. The whole tendency of modern thought is to look ahead, and discard—like Christian did his load when he got to the foot of the cross in Bunyan's "Pilgrim's Progress"—all mediaevalism, and to seek enlightenment untrammelled by the traditions and superstitions of the past.

Spiritualism, having reduced dogma to an irreducible minimum in the three principles I have mentioned, shows humanity an open road to better, social and material environment. It gives us more time for social reformation, it is a workers' friend, and an aid to a better social life; an organization of a religious character and method for the betterment of the social condition of the people. There is an enormous amount of work to do, and an illimitable fund of human necessity to draw upon for sympathy and personal service. Spiritualism does not fall out with the orthodox faith; on the contrary, we say, come and join us on our basis. Give us your sympathy and practical help by becoming members—paying ones, I mean—of this Society, or of the Spiritualists Society nearest which you happen to live; or seven of you meet, and agree under our principles and rules to form a Society for yourselves, and affiliate with the National Union or

London Union of Spiritualists, of which I am a member. They will welcome you, for union is strength, and we want you to come and help us. We Spiritualists stand for the essential unity of the human race. We know God is near at hand—not far from any one of us. We believe that in every age and in all religions "he that loveth God and doeth right is accepted of Him." We say the interest of one man or one nation is the interest of all men and all nations. We say that the earth and all the people on it are bound by a golden chain to the everlasting throne and presence of God. We all are links in that golden chain which reaches from the inmost spheres of spirituality outward to all planets, galaxies, and worlds. We say God is here and now at hand in the spirits and lives of the people. If He is not here at this meeting He is nowhere. Our aim is to unify religion, reconcile the classes, and pacify the nations, but faith without works is no good, and Spiritualists do what they say they do, that is live God-fearing, practical, clean, moral lives. Is not this a noble ideal, a practical religion? Of course, it is, you say, and so I cordially invite and urge you to link yourselves up with this Society and become members at once.

The Spiritualists, also, are the only people who have the key of the Christian and other religions, and the only people who understand the Bible. This is a modest claim to make, but it is true. Remember, the Christian, Mohammedan, Buddhist, in fact all religions, began with one, so don't be down-hearted. We are not because we seem to be few in numbers, for what we lack in numbers we make up for in quality and intellectuality. Just as in Bonaparte's time one English sailor was equal in valor to ten French, so to-day one Spiritualist is intellectually equal to thousands of orthodox Christians. If you doubt this statement, read our literature and study for yourselves. Besides, remember this, that Spiritualism is really the spirit of the age, so to-day there are thousands who believe our faith who are not perhaps connected with any of our particular societies or churches; still, they are coming in just as soon as we have perfected our organization and made it a little more workable than it is at present.

I believe in doing things of this kind on a large, wholesale or national scale. Now to night I am going to follow the methods of St. Augustine, and baptise all England into the Spiritualist community. A big order, you say; well, it is certain we shall never convert England to Spiritualism while we peddle it about and try to convert single individuals to our faith. The process is too slow and tedious, and must fail. No, this is how to do it. When St. Augustine landed on the coast of Sussex many centuries ago, we read that he stooped down on the sea shore, picked up a shell, filled it with water, and threw the water northward over the shore, and said, "I baptise this land of Anglia, or Britain, in the Christian faith, in the name of the Father, the Son, and the Holy Ghost." He then sent to the Pope at Rome to say that Britain had been baptised. Now, why should I not, as an apostle and evangelist of Spiritualism, now declare that Great Britain is dedicated and proclaimed a province of the realm of spirit universe and sphere, and baptised into the age and name of the Divine Spirit? So let it be so, seeing that we have such a good example and tradition as that of St. Augustine for our guide. This then is our answer to those who might imagine that we are few in numbers and not making much progress. It is now clear that our faith removes mountains of doubt, and places us in the forefront of all real progress for the best methods of promoting the material and moral well-being of the people on a practical and lasting basis. Spiritualism is just the right kind of religion for young men and women, because whilst keeping up our regular religious services and meetings on the simple basis I have outlined, it gives grand scope

(Continued on page 4.)



## NEARING CENTURY

Celebrating Birthdays at Home  
for the Friendless--Old  
Ladies Pleased.

Editor Sunflower:

Through the kindness and courtesy of Mrs. D. S. Alexander invitations were issued to the members of the family of The Home for the Friendless (old ladies' home), in Buffalo, N. Y., to an At Home November 27th, in honor of Mrs. Prudence S. Fritz's and Mrs. Mercy George's birthday. Mrs. Elizabeth Hampton, who is progressing well towards 93, is a sister of Mrs. Fritz and the oldest one of the family in the home, had due respect shown her by being classed with these two old ladies. Both Mrs. Hampton and Mrs. Fritz have good eyesight and good hearing. Mrs. George has been very ill. She is an invalid. She, too, is blessed with pretty good hearing but her sight is not very good. Mrs. George has been in the home 17 or 18 years, Mrs. Fritz 14 years, and Mrs. Hampton 15 years.

The chapel, or double parlor, was neatly arranged, having a table adorned with handsome flowers and several kinds of beautiful cake. Two large cakes were particularly attractive, being decorated with the age and birthday beautifully arranged in the center of each cake. Candles burning, denoting the age, were part of the illuminations during the hour that refreshments were being served. The work of arranging the table and room for the guests was, through the kindness of the maids, supervised by Mrs. Brainard, the matron.

When time came for refreshments to be served Mrs. Prudence S. Fritz was escorted to the room and seated at the head of the table by Mrs. G. D. Barr, who is president of the board. Next came Mrs. Elizabeth Hampton, whose attendant was Mrs. Henry Tanner, seating Mrs. Hampton at the right of Mrs. Fritz. These were followed by Mrs. Mercy George, whose escort was Miss Anna Smith, seating Mrs. George at the left of Mrs. Fritz. Both Mrs. Tanner and Miss Smith are members of the board. Mrs. Tanner was assigned a seat opposite Mrs. Fritz, while the members of the family sat in circular form, as near as possible. Before refreshments were served grace was offered by this honored lady, Mrs. Henry Tanner. Mrs. Fritz was instructed to cut the first piece from one of the birthday cakes. Maids assisted in serving, assistance being rendered them by Miss Anna Smith and Mrs. Aurelia Martin, the efficient superintending nurse, Mrs. Brainard rendering such needed help as was required. She also made a sad announcement, apologizing for the absence of Mrs. D. S. Alexander, who had given this birthday At Home. Illness prevented her being present.

The only gentleman present was Master James Smith, son of Mr. Hyatt Smith, and nephew of Miss Anna Smith. This young gentleman undoubtedly has seen four years towards the one hundred. Before the adjourning of this happy family group Mrs. Henry Tanner, nee Miss Martha Sheldon Wheeler, arose, saying that she would like to talk a few minutes. Of course, all were pleased to hear what this good lady had to say. In a very pleasant and concise form she spoke of the interest she had always had in the home since she had been a member of the board and that was more than 30 years. She became interested in it soon after its organization, when it was in its infancy and located on Niagara street. She expressed herself as believing that the members of the family had been, as a rule, obedient to the rules of the home. Wishing success to attend the up-building of the home, and pleasure and happiness to the family, she bade the company a kindly good evening. Mrs. Tanner is no longer an active member of the board, but an honorary member.

Mrs. John S. Chittenden, daughter of the late Mr. Pascal P. Pratt, also member of the board, called to express an interest in what was going on. This week we were informed that this lady had been visiting the members of this home circle.

Miss Emma C. Bommer, a day nurse, was absent, owing to the passing into spirit life of a brother in Buffalo. Mrs. Judson, a faithful night nurse, had other duties requiring her attention. All retired to their rooms, feeling the happier for this social event than if it had not occurred, and a sincere desire went out for the speedy recovery of Mrs. Alexander to perfect health and that peace and good will may ever follow her. Those of the

family unable to be present were remembered.

A passing notice must be given to Thanksgiving day, which followed the birthday. A fine turkey dinner, with all that is requisite for such a dinner, graced the dining table, which was certainly well and nicely spread, giving an attractive and appetizing appearance. Four ladies of the board were on good time to see how nicely everything looked: Mrs. O. G. Steele, Mrs. William C. Warren, Miss Lyon, editor of Our Record, and Mrs. J. B. Welch. What pleasure if all homes and institutions could be conducted in as cheerful, home-like manner.

The Home of the Friendless is greatly in need of more room. For some time the board has hoped to have an annex added to the already spacious building, and it is hoped that this may be accomplished by next spring. Would, too, that the Spiritualists could find a way of having homes established for those who have advanced to the age, so to speak, of helplessness. Let every Spiritualist send out their best thoughts and prayers that this may be accomplished at an early date.

### WHAT IS TIME?

O! tell me, yes, tell me, what is time?  
Is it from infancy to old age but a rhyme?  
Tossed to and fro, as the bell doth chime?  
Are the waters too deep for the seeking line,  
And the mountains too high for the measured eye?  
O! keep me not in realms of suspense,  
For time is great, something appealing to sense.  
It is linked, with the golden chain of love,  
To the beautiful spheres in the life above,  
Where knowledge is unfolded to the seeker of truth,  
Not only to those aged in time, but to lovely youth.

ELIZA G. BREWER KEMBLE.

Tampa, Fla., Nov. 29, 1907.  
Editor Sunflower:

The First Spiritualist Society of Tampa, Fla., has secured the new hall lately erected by the I. O. O. F., on Florida avenue, in which to hold regular Sunday evening meetings.

Dr. C. A. Burgess, president of the Chicago Spiritualist League, has been with us for the past three weeks, and has done the society a world of good, for which one and all feel very grateful.

Sunday, December 1st, Brother George P. Colby of Lake Helen, Fla., will commence a month's engagement with us. As Brother Colby has many friends and warm admirers here we anticipate a large attendance and a splendid time.

Dr. J. M. Peebles writes that he will be with us on the first Sunday in January. Then we hope to have a revival somewhat similar to the old-fashioned Methodist revivals.

During the two months we hope to add many name to our roll of membership. We are pleased to be able to report Brother J. F. Ireland, our resident speaker, sufficiently recovered from his late sickness to be with us once again. We have made application to the N. S. A. to have Brother Ireland ordained. The ceremony will be conducted publicly, upon which occasion a large gathering is expected. As soon as Brother Ireland shall be properly ordained and qualified to perform the services there will be a christening service at the hall, as there are three infants known of at this time who are waiting to have the service performed, that they may be dedicated to the cause of truth. Again, we would not be so very much surprised if Brother Ireland should be called upon to perform the marriage service before the winter was over.

With all of the above pleasures known of, and those not made public as yet, we anticipate much pleasure and advancement during the winter months. We do not wish to be selfish, so invite all those who are visiting the south, to come and partake of the feast.

Fraternal Yours,  
WM. E. E. KATES, Prest.

Have you Read Dr. Bland's Book? In the  
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If not, there is a great treat before you. It is a realistic revelation of the spirit spheres, and a charming romance of two worlds; being the story of a man whose angel sweet-heart had him put into a trance by spirit scientists and visit her in her celestial home. That man gave Dr. Bland permission to put his story into a book, and the heroine gave the doctor the title through a medium—Edgar W. Emerson—and assured him that the book contains a true revelation of scenes and conditions in the celestial realms. It is a charming book and its popularity is so great that edition after edition has been printed and the demand for it continues unabated.

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## Transition of an old Spiritualist

Thomas Jackson, of Ripon, Wis., departed this life on the 21st ult., aged 84 years. The subject of this notice was a native of England. He came to this country in early manhood and thereafter America was his home. His residence in Wisconsin covered a period of twenty-eight years. He was of a large family—ten in all; five have passed from earth life and the remaining five will not have many years of separation from their loved ones, as all are upwards of three score years. Three sisters and one brother were present at the transition service. One sister is in California.

Mr. Jackson became a convert to Spiritualism many years ago. As he was a man of unswerving integrity, he had the courage of his convictions under all circumstances and never was ashamed to give at all times "a reason for his hope."

Mrs. Jackson, companion of the departed, was left the sole survivor in the home. While she feels her physical loss keenly, she feels in no sense her soul is widowed. She was conscious of his presence soon after he left the body; she desired his presence during the service and when she leaned over the casket and looked upon the dear face, so life-like even in death, she said: "He is by my side; I know it to be so." To such a one death has lost its sting and the grave has no victory. Dear soul! she will not have to wait long until she will arise out of the enfeebled body which has served her well upwards of eighty years; then "how joyful will that meeting be," when re-united as souls they can journey on together.

Mr. Jackson was a generous donor to the M. P. I. at the time the temple was undergoing improvements to make the building more convenient for a school. He held a warm interest in the school as long as he remained in the body. In the event of his passing away, some of his personal friends thought it would be fitting and in accordance with the desire of the arisen one to invite one or more representatives from the M. P. I. to conduct the transition service. Accordingly Prof. A. J. Weaver and the writer were invited to take charge of such service at the Jackson home Sunday p. m., the 24th ult. It was a beautiful day and the house was filled with relatives, friends and neighbors of the departed. Among the relatives were those who hold no sympathy with Spiritualism, but such could never have been known by any spirit manifested on their part. They loved their older brother, they respected his belief and were more than courteous to his and his companion's Spiritualist friends.

Prof. Weaver's address was practical and beautiful. It embodied the general ideas entertained by Spiritualists upon the subject of death and the conditions pertaining to spirit life. The writer's remarks were inspired by the occasion; her main effort was to prove that outside of Spiritualism no positive proof could be given of the rising of a soul from the dead (out of the dead body).

The addresses were listened to with rapt attention by the friends gathered to pay the last tribute of respect to a dear friend and an old resident in the community, among whom were many who for the first time listened to an exposition of Spiritualism.

Music was furnished by Miss Louise Lobel, Secretary of the Wisconsin State Association of Spiritualists, who sang sweetly two selections from C. P. Longley's collection. The concluding selection was from the writer's Spiritual Songster, Angels Guard You Till We Meet Again. She was accompanied by Miss Ida Zinzou, organist.

I would mention that Mr. Jackson was a reader of the Sunflower and looked eagerly for its coming every week. I was told that about the last thing he did upon earth was to read that paper.

In the passing away of Thomas Jackson earth has been deprived of one of its noble men—but we are assured that death of the physical has put no pause in his existence and he will continue his good work under better conditions than he could possibly find here. All is well.

MATTIE E. HULL.

"REASON" Formerly "The Sermon," a live 48 page monthly.  
—EDITED BY—  
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## N. S. A. Gratitude.

I am pleased with the wide-spread interest taken in Gratitude Day, as appointed by the N. S. A. Its first observance was held Sunday, November 24th. The call was made for a collection that date in aid of the Mediums' Relief Fund. Circular letters were sent to most all societies, through their officers. Perhaps some official names were not correct, and the societies did not receive the request. That omission should be remedied by having the N. S. A. secretary accurately informed of such officials. If you are not an auxiliary to the N. S. A., we want your names, just the same. And we want your help, also. All can help, if they will. There are some helping all the time, and others helping occasionally, and some, help never.

We want to see all helpers all of the time. And we want the N. S. A. to be such a helper!

The Mediums' Relief Fund is doing great good for several needy persons. There are others applying for assistance, and we want an adequate fund. We hoped for a grand rally Gratitude Day, for that fund. Only a comparative few of the societies and Spiritualists in the United States have responded to the call. And that call was put before all in the Spiritualist papers, in several issues, by the great generosity of the editors. The response is feeble, compared by the need, and not very complimentary, compared by the number of Spiritualists and societies. But we expect to hear from many others yet. Some could not take the collection on the day appointed, and there is no objection to getting the same at any time.

I report about three hundred dollars so far, as the remittances received in response to the call. We are very grateful. The response has come in small amounts from many societies, from one dollar to twenty-eight. Our gratitude is great, as your national officers, and we feel sure that next year Gratitude Day will be a great testimonial to the spirit helpers and their mediums.

And now, let us rally to the increase of the General Fund and Endowment Fund, each so necessary to the usefulness of the N. S. A.

The public cannot appreciate the need of the N. S. A. for funds. It is too often very hypercritical. The Goff will case alone is taxing our treasury, and we must win that, if money can do it, for a great principle, involving the rights of Spiritualists, is at stake, and the estate as will be to Spiritualism should be so devoted.

Defense of, as well as protection of mediums, needs funds for such.

Printed matter is in constant demand for diffusion, and is sent forth freely. Postage account at headquarters, to attend to public requests, is no small tax. There is work in plenty at this office, but we are willing to take on all that comes.

The Endowment Fund will grow slowly, and after awhile each Spiritualist will awaken to the fact that such a fund means perpetual prosperity. Rally to it and to the N. S. A., and you rally to the interest of Spiritualism before the world. Let us all be grateful.

Fraternaly,  
GEORGE W. KATES,  
Secretary, N. S. A.,  
600 Pennsylvania Ave., S. E., Wash-  
ington, D. C.

It is not mere station of life that stamps the value on us, but the manner in which we act our part.—Schiller.

## MEDIUMS' AND SPEAKERS' DIRECTORY

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Speakers and public mediums who subscribe for or advertise in the Sunflower by the year, can, upon application, have their names and addresses placed in this column under one heading free of charge. If more than one heading is desired, \$1.00 per year for each heading. Those marked with a star will attend funerals.

### MESSAGE MEDIUMS.

\*Mary E. Clark, 351 So. Warren St., Syracuse, N. Y.  
Fred B. Niles, 38 Gay St., Marlboro, Mass.  
Mrs. Tyler Moulton, 424 Lilly Ave., Columbus, O.  
Mrs. Elise Stumpf, Lake Helen, Fla.  
Harriet H. Danforth, Lily Dale, N. Y.  
Charles Harding, 632 Dundas St., Woodstock, Ont.  
Mrs. B. W. Belcher, 293 Pleasant St., Marlboro, Mass.  
C. Walter Lynn, 784 8th St., Oakland, Cal.  
Mrs. O. W. Grant, 135 Prospect Ave., Buffalo, N. Y.  
Mrs. Edith McCrossman, 262 East First Ave., Columbus, O.  
Mrs. Elizabeth J. Demorest, Lily Dale, N. Y.  
Prof. C. Otis Johnson, 388 Pearl St., Buffalo, N. Y.  
Mr. J. S. Steele, 3942 Penn avenue, Pittsburgh, Pa.

### HEALERS.

Dr. C. D. King, Onset, Mass.  
Mrs. F. E. Elwanger, 221 North 13th St., Philadelphia, Pa.  
Mrs. Mattie Rector, 140 Hicks St., Utica, N. Y.  
Mrs. Dr. Dobson-Barker, 230 North 6th St., San Jose, Cal.  
Mrs. A. A. Cawcroft, 333 East 2nd, Jamestown, N. Y.  
Vincel Drahos, Jim Block, Cedar Rapids, Ia.

### LECTURERS.

\*Charles S. Hulbert, 54 Morgan St., Buffalo, N. Y.  
Mrs. Jennie Martin, 49 Dudley Place, Grand Rapids, Mich.  
Mrs. F. E. Elwanger, 221 North 13th St., Philadelphia, Pa.  
Mrs. M. E. Williams, 201 Richmond, S. L., N. Y.  
Mrs. S. Harris, 165 1/2 North High St., Columbus, O.  
Rev. Dr. J. B. Goddes, 103 Lafayette St., Jersey City, N. J.  
Mattie E. Hull, Whitewater, Wis.  
Mary C. Ward, Box 116, R. F. D. 1, East Ashland, O.  
G. W. Kates and wife, 600 Pennsylvania Ave., S. E., Washington, D. C.  
Mary M. Jennings, Moravia, N. Y.  
Mrs. Elizabeth J. Demorest, Lily Dale, N. Y.  
Mrs. Elise Stumpf, Lake Helen, Fla.  
Dr. D. M. Kinz, Mantua, O.

### SPIRIT PHOTOGRAPHERS.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

### SLATE WRITING.

Mr. and Mrs. A. Normann, Lily Dale, N. Y.

### ASTROLOGERS.

J. N. Larson, 28 Union St., Titusville, Pa.  
N. H. Eddy, 110 Prospect avenue, Buffalo, N. Y.  
Captain George W. Walron, Rochester, N. Y.

### TRUMPET MEDIUMS.

Mrs. S. E. Pemberton, 407 Hancock St., Peoria, Ill.  
Frank McKinley, 15 West 64th St., New York City.

### MATERIALIZATION.

De Witt C. Hough, 203 West 38th St., New York City.  
Mrs. M. E. Williams, box 201 Richmond, S. L., N. Y.  
Mrs. Effie Moss, 211 East 31st St., Chicago, Ill.

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## LILY DALE NEWS.

The following is a complete list of the families on the grounds at the present time:

COTTAGE ROW.  
Dr. and Mrs. J. W. Henderson.  
Mrs. M. E. Dowd.  
Mr. and Mrs. Riley Johnson.  
MARION STREET.  
Mrs. C. F. Knothe and son, Edward.  
Mr. and Mrs. T. C. Hutchinson.  
Mrs. Mayer and two daughters, Miss Matilda and Mrs. Banty.  
CLEVELAND AVENUE.  
Mrs. Mina Seymour.  
BUFFALO STREET.  
Mr. and Mrs. Frank Eustaphie.  
LIBRARY STREET.  
Mr. and Mrs. George Camp.  
Mr. and Mrs. John Horton.  
NORTH STREET.  
Mr. C. M. Carrol and family.  
Mrs. Nellie Warren and father, Mr. Woodcock.  
Dr. and Mrs. E. C. Hyde.  
Mrs. Griffey.  
FIRST STREET.  
George Geno and family.  
Mr. and Mrs. Frank Smith.  
Mrs. A. Shaffer.  
Mr. John Hudson and family.  
SECOND STREET.  
Mrs. Mary Todd.  
Mrs. E. R. Cooper and daughter and Mrs. Wilkinson.  
Mr. and Mrs. S. J. Richardson.  
THIRD STREET.  
Mr. and Mrs. A. C. Schultz.  
Mr. and Mrs. Frank Fuller, Mary Sherman and Mr. Webb Blending.  
Mrs. Z. T. Gates and daughters.  
Mr. and Mrs. A. H. Jackson and granddaughter.  
Mr. O. H. Maxon and family.  
FOURTH STREET.  
Mr. I. G. Turner and family.  
Mrs. S. A. Van Blaricum.  
Mrs. Erickson and daughter, Mrs. Minnie Meeker.  
SOUTH STREET.  
Miss May Huntington.  
Mrs. N. Nutting.  
Charles Haas and family.  
Miss Celia Carpenter.

Miss Alice Taft and Mrs. Johnson of Fredonia visited the Dale recently.

Miss Alta Woodcock is still slowly improving, though as yet very weak.

Mrs. E. H. Phillips of Fredonia visited the Dale recently as a guest of Dr. Hyde.

Mrs. O. H. Lawton has been spending a few days a guest of Mrs. Nellie Warren.

Graham Turner and family were recent guests of their sister, Mrs. Frank Cardot, at Arkwright.

Mr. and Mrs. Charles Pierson attended the county convention of Grangers at Villanova November 23d.

Miss Matilda Mayer has been quite ill the past two weeks with quinsy, but under Dr. Henderson's skilful care is rapidly recovering.

Word came from Mrs. Viola Binney November 23d, from New York, that herself and husband were en route for Jacksonville, Fla., for the winter.

A breezy, newsy letter just received from W. H. Bach shows that he is in excellent spirits, health and prospects among the peaks and freaks of Cœur d'Alene, Idaho.

Mrs. Ann Fisher and her daughters entertained a number of guests Thanksgiving, among whom were Messrs. Sciple and Sherman Greenlund, of Pittsburg, Pa.

Recent word was received that "Aunt Mary" Ramsdell, who went some months ago to her daughter, Mrs. Raimy, at Bainbridge, Ga., passed to the higher life some days' before.

Mr. and Mrs. David Sherman of North Collins, former summer residents at Lily Dale, leave December 18th for Florida accompanied by Mr. and Mrs. Harry A. Blasdel of the same place.

Miss Grace Jackson, granddaughter of A. A. Jackson, who began guitar lessons a short time ago, although having taken but six lessons, already plays accompaniments with violin with much ease and skill.

Dr. and Mrs. Hyde and their guest, Miss Helen Smith of Olean, were invited to spend Thanksgiving among friends in Buffalo. They all attended the recital at Convention Hall, given by the famous Polish pianist, Ignace Paderewski.

Charles Schank of Buffalo, who came to the Dale in September, accompanied by his family, for a month's treatment for locomotor ataxia, is not only steadily

improving in health, but, with his family, has become much interested in the spiritual philosophy.

A meeting was called by Mrs. J. E. Hyde November 23d, at her home, to organize a sewing society to prepare during the winter articles to sell at the bazaar of the Ladies' Auxiliary the coming season, the funds to be applied on the purchase and fitting up of a building for the future use of the society and its branches. Much interest was manifested. It was voted to hold weekly meetings, the society to meet at the homes of the different members by invitation. The next meeting was appointed for Friday, November 29th, at 1 p. m., at the home of Miss May Huntington. All parties interested in this work are cordially invited to attend these meetings, to aid or offer suggestions. Any one donating an article for sale is requested to attach a card bearing name of the donor and probable price of article, for future reference and public announcement.

The above items were intended for last week's issue but were sent to Hamburg, Pa., first and then traveled about considerably before reaching this office. — [EDITOR.]

The Ladies' Auxiliary meeting was held at Dr. E. C. Hyde's Thursday.

Miss Celia Carpenter enjoyed a visit from her brother, Mr. Carpenter, recently.

Mr. and Mrs. Daniel Pierce, who have been over to Dayton's farm, returned home Tuesday.

There will be a dance in Library Hall December 14th. Smith's orchestra will officiate. All come!

Mr. and Mrs. Winchester, J. H. Champlin and family, and Mrs. Jennie Allen are located for the winter in Fredonia.

Mrs. S. Augusta Armstrong, who has been at Iliou, N. Y., most of the time since camp closed, has gone to Lake Helen, Fla.

Earl Turner had the good luck to win three turkeys the night before Thanksgiving. Your correspondent wishes he could have won us all one.

About ten inches of snow fell the 3rd inst.

There are at present 38 families spending the winter at Lily Dale.

J. C. Scheu of Buffalo was a recent guest of his parents at the Iroquois.

Otis Maxham is getting calls from various points to play for dances.

Miss Edith Johnson of Kinzua was the recent guest of Mrs. Elzora Tambling.

The Citizens Whist Club has held two meetings. The next one will be at Mrs. Shaffer's.

Mrs. Katharine Van Tine was the guest for a week of her sister, Mrs. Louisa Scheu.

Most of the Sunflower news from Lily Dale went astray last week by misdirection of address.

Mrs. P. C. Foley, William Foley and Walden Ray of Olean were recent guests of Mrs. Emma Coast.

Mr. and Mrs. John Spicer of Wells-ville were recent guests of Mrs. Nellie Warren and her father.

Miss Flossie Dalrymple, who began music the last of October with Mrs. Hyde, is making rapid progress.

Mr. and Mrs. S. J. Richardson left Saturday evening for a visit with their daughter, Mrs. Grace Champlin, at Fredonia.

Mrs. Marian Johnson was the guest for a day or two of last week, of her daughter, Mrs. Hattie Stone, at Fredonia.

Word was received from Mrs. Sarah Bush of Kennedy, that Henry Wadsworth, a Lily Dale camper, is dangerously ill.

Mrs. Mina Seymour was called unexpectedly by business matters to Salamanca, December 5th. She has not yet returned.

H. P. Woodcock spent several days of last week with his son's family at Fredonia, pending their departure to California for the winter.

Mr. and Mrs. Dennis Pierce have been guests for the past ten days of Mrs. May Burke. They will return to Fredonia December 14th.

William Brooks of Buffalo, with George Smith and two other lads from Olean, were here Thanksgiving week for the purpose of hunting.

George Gans, who for several weeks has been learning railroad office work at Cassadaga, was recently appointed assistant agent at that station.

Our vitapathic physician, S. J. Richardson, has been absent most of the time for several weeks. He spent the last two weeks of November at Erie, where he was called to treat patients. Last week he was at Whites-

vill, Bolivar, and Shingle House. At the latter place he delivered a public inspirational address.

Mrs. C. F. Knothe and son, Edward, left December 4th for Buffalo and Lockport. They will be away for some time, as Mrs. Knothe's sister is very ill at Lockport.

A. H. Porter of Ashtabula, O., a summer attendant at the Lily Dale assembly, has purchased property at Isle of Pines, near Cuba, West Indies, and will reside there.

The second in the series of winter dances managed by Mr. and Mrs. Turner will be held Saturday evening, December 14th, at Library Hall. Music: Violin, Bass viol, and Piano.

Dr. and Mrs. Hyde, and sister, Mrs. O. H. Lawton, leave December 10th for Florida. They intend to spend the winter at De Leon Springs. They will stop at Jacksonville for a week or so.

Superintendent Lloyd, of the D., A. V. & P., was in town last week, and expressed much surprise that the waiting room of our station had not been open for use of late. He arranged with Charles Haas to open and warm the waiting room hereafter during the winter, or until an agent may be appointed.

Dr. and Mrs. Hyde and their guest, Miss Helen Smith of Olean, visited Buffalo Thanksgiving week to attend the piano recital given by the noted Polish Pianist, Jan Ignatz Paderewski. They report a marvellous performance, that held an audience of several thousand people spell-bound for nearly two and a half hours.

Some time ago George Gans, while hunting near the Dale, was startled in the dusk of evening by the sudden swoop near him of an immense owl, which, by the aid of his gun, he finally captured and brought home alive. The owl measures four feet, 2 inches across the wings. The family intends sending him to the Buffalo Park Zoo.

While Mrs. Hyde was at Fredonia last week, to secure tickets for the South, she visited Mrs. Martha Tolls, Mrs. Fanny Kelly and Mrs. A. H. Winchester, all of whom she found in good spirits, and glad to hear from Lily Dale friends. Mrs. Kelley is rapidly recovering from a recent operation at a Buffalo hospital.

Mrs. S. Tittle and daughter, Minnie, of Los Angeles, who have been guests since June of Mr. and Mrs. A. S. Cooper, at Edelwald, near the lower lake, left for California the 10th inst. They were accompanied to Washington, D. C., by Mr. and Mrs. Cooper and mother, Mrs. Wilcox, en route for Florida, where they expect to spend the winter at St. Petersburg.

T. J. Murphy, of the Pennsylvania railroad, was in town December 3rd and sold tickets for Florida to a number of our citizens. Among them are Mrs. Elizabeth Dinsmore, Mme. Ianthe Vignier, Marion Dalrymple and B. F. Hastings, who started on their trip the 7th inst. Mr. Hastings expects to remain South permanently, to avoid the cold of our northern winters.

There was considerable swapping of Thanksgiving turkey among our citizens at home November 28th. Among those who pursued the ill-fated bird out of town were C. D. Greenamyer, guest of Mrs. M. E. Faust at Bemus point; Mrs. Alice Leroy, guest of friends in Jamestown; Mr. and Mrs. S. J. Richardson and son guests of Mrs. Grace Champlin at Fredonia; Dr. and Mrs. Hyde, guests of the Willet's in Buffalo.

Mr. and Mrs. H. B. Bouton of Ashville, were guests of Mr. and Mrs. C. H. Piersons, and attended with them the Cassadaga Grange December 4th, it being the fortieth anniversary of the order. Mr. Bouton gave some very interesting and instructive facts concerning the history of the grange and the good it has accomplished since its inception. The Piersons, Boutons and Homer Todd went December 5th, to Fredonia to attend the two days' convention of the county grange, held in conjunction with the Fredonia grange. The attendance was unusually large.

The third meeting of the Ladies' Home Aid was held at Mrs. Hydes' December 5th, with a larger attendance than at the previous meetings, and much interest manifested. Material for quilts was brought in by Mrs. Hyde, Mrs. Knothe, Mrs. Shaffer and Mrs. Horton, and the time was spent in cutting and making blocks. Mrs. Mary Todd donated calico blocks for a quilt, and Mrs. Horton promised the material and making of a calico pattern quilt, also said she would make and embroider the blocks for a "hit and miss" outing flannel quilt if parties having pieces—which may be of any color—

will send in the flannel and silkateen or send silk. Thus five quilts are now under construction; and it was voted to hold a quilt social at Library hall, or the Auditorium in the spring, to tie and finish these quilts for use which are not to be sold under proper value.

This Social will close with a dance and supper in the evening. At the conclusion of the work the minutes of the previous meetings were read, and officers for the winter elected as follows: Mrs. J. E. Hyde, president, Mrs. Maggie Turner, Mrs. Shaffer and Mrs. Camp vice presidents, Mrs. Mina Seymour secretary and treasurer. It was decided to send a report of this meeting to the Sunflower in the hope that parties reading it, may be prompted to send articles to sell at the bazaar, or blocks for the silk or worsted quilts, each block to be 18 inches square, and of any design that may suit the fancy of the maker. Articles for sale should have name and address of donor and value of article, accompanying them, for public announcement next season. Anyone sending in silk, worsted, or outing flannel pieces, silkateen or the money to buy it, as it is 5c per spool everywhere, will be gratefully remembered and mentioned in the future. Send all such offerings to Mrs. Mina Seymour, Lily Dale, N. Y. A record of everything will be kept by the society. The next meeting will occur December 12, at Mrs. L. C. Hutchinson's.

## Obituary.

Mrs. Hannah Morse, who had been ill for several weeks, passed to the mystic land from her home below Lily Dale, December 4, 1907. The funeral was held at the home of her daughter, Mrs. May Burke. Mrs. Clara Watson of Jamestown gave the address, and Mrs. Maggie Wildrig, accompanied by Mrs. Grace Champlin, sang for the occasion. The service was opened by Mrs. Watson reading the following inspirational poem by Mrs. Burke, entitled

## MOTHER:

She is sleeping sweet today  
Underneath the flowers of May,  
On the hillside, far away,  
Mother, my mother.  
She went with the autumn leaves  
To garner the golden sheaves;  
And my lone heart mourns and grieves  
For mother, my mother.  
Underneath the falling snow,  
As the seasons come and go,  
She will hear my call, I know,  
Mother, dear mother.  
And with love-light in her eyes,  
From the realm beyond the skies,  
She will help my soul to rise  
Up to heaven and mother.  
The body was interred at Cassadaga Cemetery.

## Sleeps For Ten Days.

Montclair, N. J., Dec. 5.—Edward Shea of William street, who is 22 years old, fell asleep November 26th. Since then he has been unconscious except for short intervals.

For two days Shea remained unconscious. Then he awoke and told of meeting his mother, who died a year ago. Shea said his mother had told him of her happiness, and had sent messages to members of the family. After 15 minutes Shea again fell asleep. After forty hours Shea again awoke, and began murmuring in the same manner as before. On this occasion he told of a meeting with the Rev. Father Mendl, the deceased pastor of the Immaculate Conception parish in Montclair, whom he knew well. During the ten days that Shea has been sleeping he has partaken of no food, and the only liquid that passed his lips was a cup of tea. Doctors have been unable to help him.

## Biography of Moses Hull.

After unavoidable delay, the Life and Work of Moses Hull, by his brother, Daniel W. Hull, supplemented with an interesting Memorial, is ready for issue. This book contains a detailed account of Mr. Hull's early religious experiences, especially of his journey from Orthodoxy via Adventism to Spiritualism; of his struggles and sacrifices on behalf of industrial and social reform, and for the establishment of the Morris Pratt School, which he considered the crowning work of his life. The volume contains 112 pages, is of fine workmanship throughout. It is accompanied by an excellent portrait of Mr. Hull, from a new half-tone cut, made especially for this work.

Price, handsomely bound in cloth, \$1.00. Strong paper cover, 50 cents. Those who desire this book address Mattie E. Hull, Whitewater, Wis.

In the end every man faces himself in the harvest he has to reap, and no man reaps what he has not.

The man who works only by the clock never will own the clock by which he works.

## IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with a view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres.  
East Aurora, New York.

## Philadelphia Note.

The Rev. G. Tabor Thompson, formerly a Baptist clergyman, officiates at the Temple of the First Association of Spiritualists, founded 1852. Lyceum founded 1864. Services at 10:30 a. m. and 7:30 p. m.

Lyceum, 2:30 p. m.

Capt. Francis J. Peffer, President.

F. H. Morrell, Secretary.

The annual meeting was held Monday, October 7th.

Just received, a copy of A Golden Sheaf, by Hudson and Emma Rood Tuttle, notice of which will be given in next issue.

All who send matter for publication should take more care in writing, so that the manuscript can be read easily. Write plainly, do not abbreviate words, be careful of the punctuation and use of capitals, avoiding all marks and dashes not needed. And do not write on both sides of the paper; it is inexcusable.

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counts for Time and Space.

### SOME REASONS WHY.

Not having on hand sufficient copy of  
a spiritual nature, such as we desire to  
use for the Sunflower, and also having  
been delayed in its issue, as well as  
wishing to avoid the use of much mat-  
ter of a general nature, we have de-  
cided to make this issue only four pages.

A few have objected to the articles  
of a general character, forgetting that  
it simply filled only part of the space  
that formerly was taken up with large  
advertisements. Even with these four  
pages you have nearly as much set  
matter as before it was set in Hamburg.  
In many issues there has been very  
much more set matter than ever before  
and when copy of the right sort can be  
secured we will be able to get ahead of  
time and have matter to set for the full  
paper.

Of course, we desire to occupy con-  
siderable space with good, paying ad-  
vertising and hope that eventually we  
can secure it, for without it no paper  
can be published at the prices usually  
charged.

The labor of publishing the Sunflower,  
in addition to publishing the Erie County  
Independent, which is much larger than  
the Sunflower, together with a large  
job printing business, has crowded us  
pretty hard, even though we have addi-  
tional workmen. At present we have  
not the room to use a larger force of  
employees, so that we are somewhat  
handicapped in more ways than one.

It may be necessary, under all the  
circumstances, to only use four pages  
for more than this one issue, in which  
case we hope our subscribers will bear  
with us, for you know we took on this  
publication to prevent its suspension,  
and some time we hope at no great  
length of time, we will be able to give  
to our patrons just the kind of a journal  
they all want.

We at this end of the line are mak-  
ing strenuous efforts to keep the Sun-  
flower afloat, at no little sacrifice.  
Will you, dear reader, make the trifling  
sacrifice of continuing your support,  
even though you do not get quite so  
large a paper for a while, for it will  
not be a fixture in this form.

If all who have not renewed their sub-  
scription can do so at this time, it will  
materially assist in the work.

Please do not get the notion that the  
Sunflower is going to cease publication.  
We would not have taken hold of it if  
we did not know we could continue its  
publication. Nearly all factories are  
curtailing their output and laying off  
their workmen just now. The Sun-  
flower may shrink a little while the sun  
is in the south, but we are adding to  
our force of employees and hope that  
the material will be at hand before  
many weeks, so that we will have no  
trouble in giving you a full issue.

Mr. George P. Young, president of  
the British Spiritualists' National  
Union, is a maker of epigrams. Here  
are three from his life sketch, published  
last week:

Cheap thinking and cheap emotion  
are the essence of evangelism.

Our characters are our own, but our  
reputations are a gift of other people.

Spiritualism is a stupendous subject,  
and men see in it just what they are  
big enough to see.

There are only two or three things  
really worth having in life, and friend-  
ship is one of them.—Victor Hugo.

Friend, the unseen ones are round  
about us. Does it not seem as if the  
time were drawing near when it shall  
be given to men to behold them?—  
Thackeray.

## Spiritualism the Religion of the Twentieth Century.

(Continued from page 1.)

for the exercise of becoming ardent  
social reformers, always, mark you,  
strictly from our standpoint and upon  
our principles.

The Prime Minister (Sir H. Camp-  
bell-Bannerman) said this week that  
there were several questions clamoring  
for solution, and instanced drunken-  
ness, depopulation, bad housing, infant  
mortality, and ignorance. The day for  
soft phrases was over, he said, they  
were all for social reforms. Here,  
then, is plenty of scope for we Spiritu-  
alists to prove that all social reforms  
are only possible when advocated from  
our standpoint. Our religion and  
philosophy is the real remedy, because  
we begin from within, spiritually and  
morally, and thus improve the environ-  
ment, because you must give people  
good and right ideals within before they  
can begin to apply these ideals to their  
social surroundings.

Mrs. George Cadbury, at the Na-  
tional Union of Women Workers in  
Manchester this week, said that the  
evils of sweating were terrible. There  
were 3,250,000 single women, and over  
1,000,000 married women, and over  
3,000,000 children working for a small  
wage or pittance. In London, she  
said, there were women and children  
making shirts at 83d. per dozen, and  
by hard work, 16 hours a day, could  
only make about three dozen shirts a  
day. So you see there is plenty of  
work to do when you come into Spiritu-  
alism, but you will find that you will  
have more time to do social work.

Spiritualism, I assert, is practical;  
in fact, the only real religion extant.  
I defy denial. All other religions are  
only parts of the great religion of  
Spiritualism. Do not hide your light  
under a bushel; set it on a hill. Do  
not be too modest; do not play second  
fiddle to any pope, bishop, priest, or  
parson of any kind; do not belittle,  
demean, or abuse yourselves; be meek,  
and claim the earth for Spiritualism.

I saw a bill on a hoarding as I came  
along, "London for Christ." I say  
"All England and the colonies for  
Spiritualism." Why not pray? Look  
at the miracles of Spiritualism com-  
pared with the single mir-  
acles of the Bible. Look at the  
miracles of telepathy, clairvoyance,  
wireless telegraphy, steam electricity  
traction, and light. Is it not a mar-  
vel and miracle to see an electric  
tram flying mysteriously along the  
road apparently without any thing to  
propel it. Why they have got electric  
trams in Damascus and Jerusalem, and  
drainage, good water, and sanitary  
appliances. Think of that; would it  
not astonish the old apostles and Jews  
a trifle? Look at the fust Christians  
make about Jesus walking on the  
water once. Why, in this spirit age,  
thousands walk on the water. Think  
of the "Lucania" carrying 3,000 to  
America in five days, and carrying  
infinitely more cattle than Noah had  
in the ark. You know well, when  
you think it out, that the wonders of  
science today are spiritual wonders or  
miracles infinitely greater and of more  
importance than the once-attempted  
miracles of the Bible.

Let us reverence and honor the in-  
ventive genius and sacred labor and  
work of our fellow-men to-day. They  
are spiritual workers in the great  
workshop of God.

Now, finally, a word on what some  
people think is all Spiritualists stand  
for, and ought to labor to demon-  
strate. Of course you see, I don't  
agree, because there is infinitely more  
in it than some people imagine; but I  
refer to the attempts to prove the  
after-life or continued conscious exis-  
tence of the soul or spirit. Of course,  
there is a vast amount of literature of  
the subject, but it always seems to me  
that Spiritualists are all Columbuses.  
Let us suppose there are only one  
thousand cases recorded—there are  
really many thousands of spirit return  
—and only five are real true, and the  
other 995 are errors or impositions.  
Those five would be enough to establish  
the fact. In fact, one genuine case  
would establish the argument, and  
prove the faith of Spiritualism to be  
true and well-founded. Just as in  
Columbus's day there were many scap-  
tics, agnostics, secularists, doubters,  
and scoffers about his faith in a great  
land beyond the western ocean; many  
had been lost and never heard of who  
sailed to find; many were drowned,  
and many faint-hearted turned back.  
But Columbus, with indomitable faith  
and never-failing courage, a paladin  
and hero of the highest spiritual rank,  
went forward. Mutiny did not affright  
him, laughter and threats he heeded not

and we know the result. Columbus  
was right. He found the great land  
of America; profound faith in God  
was his inspiration.

And so with us Spiritualists. We  
say we know, not we think or believe,  
but know, that there is a spirit world,  
a mighty sphere upon sphere of spirit  
worlds. We say we have proved it.  
We say come with us, join us in this  
voyage across the ocean of life, and  
you shall see it. We say it is a great  
adventure this voyaging to the spirit  
world; why not start with us tonight.  
Come aboard, there's room for all.  
Everybody welcome; the captain is  
here, and the holy spirit of truth  
invites. Why not come now? Don't  
go away, the Summerland is ahead of  
us. An eldorado, a land of gold.  
shall be ours, and gold of truth, di-  
vine love, good comradeship on the  
voyage. All you want for the journey  
is faith, fortitude, and courage to go  
forward and persevere. We tell you  
that it is a fact that you are immortal,  
and spirits attend us all the way  
through; that your loved ones, what  
you perhaps imagined as lost, are with  
you, and may see and commune. Is it,  
then, worth your while to join us?

I hope I have not wearied you in  
my brief discourse of introducing you  
to such a great subject as Spiritualism.  
I feel sure that my efforts will not be  
in vain, but that I have cast my net  
on the right side of the ship, with the  
result that I shall have a good haul of  
fish in the shape of your good will and  
love in my labors to-night. My refer-  
ence, is, of course, as you are aware,  
to the great draught of fishes in St.  
John's gospel, where the disciples,  
after a long night of fruitless toil, at  
the morning dawn saw the master on  
the shore, who told them to cast their  
net on the right side of the ship.  
And so I have followed the advise to-  
night and cast my net from the good  
ship on Spiritualism the right side, and  
know I am going to have a good haul.

I conclude with a modern version of  
the bard's saying: Some people are  
born Spiritualists, some achieve  
Spiritualism, and some have Spiritu-  
alism thrust upon them. And the  
noble words of our Spiritualist "Manu-  
al," Spiritualism aims to effect a  
complete at-one-ment and unison of  
man with God, till every action and  
thought of man is in perfect harmony  
with the Divine Will. Its temple is  
all space; its shrine, the good heart;  
its creed, all truth; its ritual, works  
and good use; its profession of faith,  
a divine life, good works without,  
spiritual beauty and purity within,  
and deeds of love to God through His  
creatures; its watchword is: Be ye  
perfect as God is perfect; its church  
that of nature, and all holy souls  
whenever gathered together, let us  
worship the Father in spirit and in  
truth; let us worship in His holy tem-  
ple, for all true aspirations, all noble  
effort, is worship. Such, in brief, is  
the faith of Spiritualists, and the  
religion of Spiritualism I urge you  
to accept, for now is the accepted  
time, now is the day of salvation.  
May God bless you all.

**Buffalo Tidings**  
N. H. EDDY, CORRESPONDENT

Our correspondent, Mr. N. H. Eddy,  
has been very sick the past week, and  
is in Lane's Sanitarium, at 723 Pros-  
pect avenue. He writes: "When I came  
here to Dr. Lane's Sanitarium I was  
almost a dead man from the pain with  
which I suffered, but am in a general  
way improving, though suffering se-  
verely at times. I am very weak. I  
thought it best to let my friends and  
patrons at large know a little about my  
condition. Only for Dr. Lane's care  
and the advice of her guides, it would  
be doubtful if I had survived until this  
time. Now, all good friends, please  
send kind thoughts for health and  
strength. Dictated by N. H. Eddy."  
We will all hope for Bro. Eddy's  
early recovery and good health to him.

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## Concerning Cassadaga Camp, Lake Helen, Florida.

The camp grows, this year being no  
exception.

Mrs. Greenamyer, of Lily Dale, has  
rooms at Mrs. White's.

One of our old violinists, Mr. Plaisted,  
has settled in Hiawatha for the winter.

A great deal of new plumbing is being  
done by Mr. McLaughlin, of Buffalo, in  
various places.

Mr. and Mrs. A. Norman, the psy-  
chics of Lily Dale, are at home, in their  
pleasant place.

Mrs. Haines, of Pittsburg, Pa., is  
erecting a commodious cottage on the  
hill, Prospect avenue.

Mr. and Mrs. Harris, of Onset, Mass.,  
are settled. She ably presides at the  
piano, for the meetings.

Mrs. Whittaker, of Buffalo, is putting  
in an up-to-date fireplace, enlarging  
rooms and painting outside and in.

Mr. and Mrs. Roberts, of St. Paul,  
Minn., are starting a pretty bungalow  
on Lake Helen road, outside the gate.

Hotel Webster is open for guests  
under management of Mr. and Mrs.  
John Jeffreys. (nee Marguerite Web-  
ster).

The venerable but ever youthful Mr.  
Clark, of Jaffrey, N. H., has arrived  
with six ladies, who have all taken  
rooms in his cottages.

Mr. Hubbard, president of Queen  
City Park Spiritual Camp, Burlington,  
Vt., with Mrs. Hubbard and friends,  
Mr. and Mrs. Bullard, have arrived  
and are settled in their cottage, Ver-  
mont.

Last Sunday was held the first meet-  
ing, it being a symposium—Introductory  
remarks of welcome by the presi-  
dent, Invocation by Mr. Hubbard,  
Brother Bond, Mrs. Bartholomew, Mrs.  
Bacon, Mrs. Pratt and others followed.

Dr. Hilligoss, our worthy president,  
and Mrs. Hilligoss have arrived with  
their large Victor phonograph and some  
two hundred records, bespeaking a  
renewal at a later date, of those open  
air concerts in Auditorium Park, which  
were so much enjoyed last year, for an  
hour previous to the Sunday lectures.

On Tuesday evening occurred the no-  
table event of the time—the golden  
wedding anniversary of Mr. and Mrs.  
A. A. Butler of Cleveland, O. It was  
a surprise, their first intimation of any-  
thing coming was from a chorus outside  
singing Auld Lang Syne, America and  
Dixie. Upon their appearance they  
were invited to come up to the hall for  
a general hand-shaking. Great was  
their surprise on entering the hall to be  
led up through two lines, formed by  
everybody on the grounds, to a seat of  
honor at the head of the hall. Touch-  
ing remarks from Dr. Hilligoss, in the  
end presenting two beautiful rockers,  
followed by Mr. Bond and others, and  
all swung round in a jolly line to extend  
individually a hearty hand-shake and a  
few words of good cheer, hope, and  
happiness and prosperity for the com-  
ing years. Ice cream and cake were  
served, some fine selections were ren-  
dered on the graphophone, ending up  
with a half dozen waltzes and two-  
steps, which set many couples to whirl-  
ing, and at a late hour

All departing wished the couple peace and joy,  
Wished them years of golden peace with no alloy,  
All the coming years to be hand in hand,  
Till they in old age shall see life's golden strand.  
LEE MORSE.

### Syracuse, N. Y.

In a recent issue we noted the article  
from Pittsburg, and it gave us great  
pleasure to know that they have such  
energetic workers. Variety is the spice  
of life.

The Lone Star Spiritualist Society of  
this city was organized in May, 1907,  
with nineteen members. Services were  
held through June and part of July,  
then the pastor, Rev. Adaline Cooper,  
went to camp. We opened our rooms  
again August 25th, and after a few  
weeks were again running, with the  
machinery well oiled, so there were no  
jumps or clogging, and all is smooth  
and perfect. We have held a few  
seances for the benefit of the treasury,  
and one pancake social, which has been  
noticed before.

One of our ladies, Mrs. E. Blanchard,  
donated the cover and lining, the pastor  
donated the batting, and the ladies tied  
a comfortable and we are selling tickets,  
for which we expect to realize ten dol-  
lars. We soon expect to have another  
social of hot biscuit and honey and  
maple syrup.

Our vice-president, Mr. Robert Ham-  
mond, is always springing surprises.  
He has been consulting an architect for  
plans to build a church for the Spir-  
itualists.

When we get our quilt sold we will  
have twenty dollars in the treasury.

December 1st we held services for  
the dedication of the charter. Miss  
Carrie Faulkner, a tried and true friend  
to our cause, delivered the discourse,  
which was very edifying and in-  
structive. Rev. Sarvill G. Leeyson, of  
the Psychological Research Society of  
this city, gave an inspired and educa-  
tional discourse in the afternoon. Rev.  
Mary M. Jennings of Moravia, who was  
recently ordained, delivered the dis-  
course in the evening, which was the  
occasion of the dedication of the charter.  
She is an earnest and efficient worker  
and we feel that the friends in Moravia  
are blessed in having an opportunity  
to listen to her each Sunday.

We must not fail to mention our  
message-bearers. Mrs. Blanchard gave  
psychometric readings in the morning.  
She did not know anything of our  
work until last January. She has been  
sitting for development with Mrs.  
Cooper once a week and through hot  
weather she did not sit at all. Her  
readings were concise and correct.  
Mrs. Hinman, a lady not knowing any-  
thing of spirit unfoldment until about  
the middle of October, 1907, who has  
been sitting with Mrs. Cooper for  
development, gave psychometric read-  
ings, which were correct. She seemed  
to unearth secrets that people thought  
buried long ago.

Mrs. Cooper followed Mrs. Jennings  
with readings and spirit messages.

Mrs. Jackson, formerly of Water-  
town, has been stopping with her  
sister in the city. She spoke for our  
society Sunday evening, November  
24th. She lifts us out of the terrestrial  
and places one on the pinnacle of love.  
Her readings are excellent.

Dorris Orcutt, a miss of eleven years,  
recited a poem, entitled Shadow, which  
was delivered in a very natural manner.

Mr. Henry Mead of Moravia staid  
over Sunday in the city and attended  
our services. Mr. R. E. Akin of Ovid  
arrived at noon on Sunday and enjoyed  
the feast that we all enjoyed at the  
service.

I forgot to state that our member-  
ship has grown so we have thirty in all.  
Mrs. Elma Bell, our treasurer, has  
been moving and is not well.

Miss Bertha Leucas has been sick  
with tonsillitis. She had to have her  
tonsils removed. We miss her sweet  
face and winning ways from the  
services.  
A. C.

Mr. and Mrs. A. Normann, mediums  
for spirit photographs and independent  
slate writing, are located at Lake Helen  
for the winter. All mail addressed  
Lily Dale, N. Y., or Lake Helen, Flor-  
ida, will reach them.

Frank T. Ripley, the well known  
worker in the cause of Spiritualism, is  
now at Alliance, O., lecturing and giv-  
ing messages at the Alliance Spiritu-  
alist Temple for the Sundays in Decem-  
ber and January. He can be engaged  
for February, March and April. He  
will also answer calls to speak in towns  
surrounding Alliance on week-day even-  
ings. Address him, General Delivery,  
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